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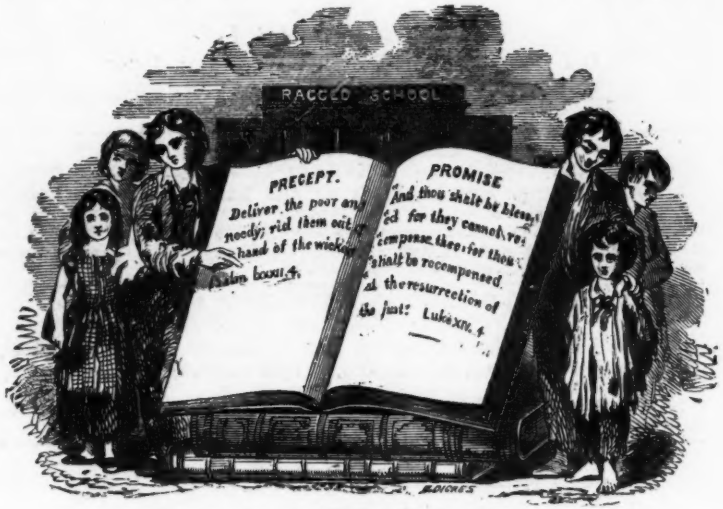
THE

RAGGED SCHOOL UNION

MAGAZINE.

No. CLXXXIV. APRIL, 1864. Vol. XVI.



"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

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* * All Communications to be addressed to the Editor, 1, Exeter Hall, London.
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ACKNOWLEDGMENTS.—The Committee beg to acknowledge with thanks the receipt of two parcels of clothing, &c., from Miss J. Hill; a parcel of clothing, &c., from Mrs. Reade; a parcel of clothing from Miss McLorg; 150 copies of "Bible Truths" from Miss ———; and a parcel of clothes, tracts, &c., from an Anonymous Friend.

ERRATA.—In last months' General Fund list, for "Mrs. Woodburn, £10," read Miss Woodburn, £10. School Fund, "Field Lane, W. H. Hughes, Esq., £5," should be "St. Giles's Schools, W. H. Hughes, Esq., £5."

THE TWENTIETH

ANNUAL MEETING

OF THE

RAGGED SCHOOL UNION

WILL BE HELD IN

EXETER HALL,

ON MONDAY EVENING, MAY 9TH, 1864.

The Right Hon. the EARL OF SHAFTESBURY, K.G.,

Will take the Chair at Six o'clock precisely.

SPECIAL NOTICE.

TO OFFICERS AND TEACHERS OF RAGGED SCHOOLS.

Special Meetings for Thanksgiving and Prayer.—The Committee of the Ragged School Union earnestly desire that, on Sunday, May 1st, 1864, Special Meetings be convened in connection with the Schools, for Thanksgiving and Prayer, that God's blessing may rest upon the Ragged School Union Meeting, and give success to the Ragged School effort throughout the coming year.

PAID RAGGED SCHOOL TEACHERS' ASSOCIATION

(CENTRAL and NORTHERN DIVISION).

A LECTURE will be delivered in Ruffords Building's Ragged School, Islington, on Saturday, April 16, 1864, at Three o'clock, by EDWARD SELL, Esq. Subject—"The Crusades."

Monthly Subscriptions to the Ragged School Teachers' Benevolent Fund will be received at the close of the lecture.

SIZE 8½ INCHES BY 5¼ INCHES.

Preparing for publication. Will be ready to deliver on the 7th April, 1864.

A PORTRAIT OF

The Right Hon. the EARL OF SHAFTESBURY, K.G.

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Proof impressions, on India Paper, 2s. 6d. each; to be delivered in order as subscribed. Names received by, and impressions obtained of, Mr. GENT, 1, Exeter Hall, Strand. The profits, if any, to be devoted to the funds of the Ragged School Union.

_____ 1864.

Please let me have _____ *impressions of Lord Shaftesbury's Portrait, as per Advertisement, at 2s. 6d. each.*

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SIXPENCE MONTHLY.

CHRISTIAN WORK:

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"CHRISTIAN WORK" is a Magazine of Religious, and especially of Missionary Information, which is furnished from original and trustworthy sources. It aims at occupying the important position of supplying intelligence—by papers, special letters, and notices of new books bearing on "Christian Work"—of what is doing in all parts of the world. It has thus a field of its own, entirely distinct from that of all other Magazines. The Correspondents, as attested by the accompanying list, are men of the highest standing in their respective spheres. It is the organ of no party or section of the Church, but seeks in a catholic spirit to provoke unto love and good works.

Among those who have already contributed to this Journal are :—

The Bishop of New Zealand.
The Bishop of Melanesia.
The Bishop of Victoria.
Alexander Duff, D.D., Calcutta.
J. Louis Krapf, D.D., Author of "Travels and Missionary Labours in East Africa."
Jules Bonnet, D.D., Paris.
E. L. Hoffman, D.D., Superintendent of the Church Council of Prussia.
D. F. McLeod, C.B., Financial Commissioner of the Punjaub.
Justin Perkins, D.D., Author of "Eight Years among the Nestorians," &c.
John Cairns, D.D., Berwick.
J. Oldenberg, D.D., Chaplain-General of Prisons in Prussia.
L. Desanctis, D.D., Genoa.
Lieutenant C. W. M. Van de Velde, Author of "A Journey through Syria and Palestine."
L. N. R., Author of "The Book and its Story."
E. B. Underhill, Esq., Secretary of the Baptist Missionary Society.
Rev. Dr. Caldwell, Tinnevelly.
Rev. A. Charteris, Glasgow.
Rev. Dr. Thomson, Beyrout, Author of "The Land and the Book."
Rev. W. F. Stevenson, Dublin, Author of "Praying and Working."
Professor Henry M. Baird, New York.
Rev. J. Bardsley, Secretary of the London Diocesan Home Mission.
Dr. Hobson, M.R.C.P., formerly of Canton.
Rev. W. G. Blaikie, M.A., Author of "Better Days for Working Men," &c.
Miss Whately, Dublin.
Rev. J. H. Rigg, Author of "Anglican Theology."
Rev. Dr. Mullens, Calcutta.
Rev. Dr. Stewart, Leghorn.
Rev. Dr. Krummacher, Chaplain to the King of Prussia.
Rev. W. H. Fremantle, Domestic Chaplain to the Bishop of London.
David Livingstone, D.D., Author of "Missionary Travels in Africa."
E. De Pressense, D.D., Paris.
Dr. Merle D'Aubigne, Geneva.

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I. Papers of Information and Criticism.
1. Mar Elias, a Nestorian Bishop. By the Rev. Dr. Perkins, Author of "Eight Years among the Nestorians."
2. The Families of our Convicts. By William Gilbert, Author of "Shirley Hall Asylum," &c.
3. Father Zeller. By the Rev. W. Fleming Stevenson, Author of "Praying and Working."
4. Missionary Exploring in the South Pacific. By the Rev. P. Goold Bird.
5. The Seamen in the Port of London. By a Special Inquirer.
6. Medical Missions.

II. Letters descriptive of the Movement in all Countries affecting Christian Work.

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Scotland.	Prussia.	India.
Ireland.	Holstein.	Assam.
France.	Sweden.	Tahiti.
Belgium.	Greece.	Egypt.
Italy.	Turkey.	United States.

III. Suggestions and Replies.
Captain Speke and Dr. Krapf.
The Edinburgh Medical Mission.
On a Point Too Much Lost Sight of in Missions.

IV. New Books bearing on Christian Work.

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The Rev. G. T. Burnett, Torrington, Devon, says:—The servant who used it was amazed at what it accomplished."

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The Metropolitan Steam Bleaching and Dyeing Company say:—"It is the best for our purpose we can procure." The Matron of the Female Penitentiary says:—"It is the most economical we have used." Messrs. Bone, Peckham, say:—"We can get nothing like it." Messrs. Curling say:—"We much prefer it to any other."

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Which have a most agreeable taste.

ANOTHER TESTIMONIAL.—CURE OF ASTHMA.—"21, Silchester Villas, Clarendon Road, Notting Hill, March 1, 1864. Having suffered from asthma, with tightness of breath, for the last five years, after trying almost all kinds of medicine and advice without benefit, one box of Dr. Locock's Wafers gave me immediate relief.—GEORGE VINE. Witness, T. C. FIELD, 6, Talbot Terrace, Notting Hill."

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JOHN POUNDS MEMORIAL RAGGED SCHOOL,
OYSTER STREET, PORTSMOUTH.

The Committee and Trustees of the above School are seeking to raise £400 for the purchase of eligible premises in a thickly populated part of Portsmouth, and which they intend as a fitting

MEMORIAL OF JOHN POUNDS.

And they earnestly appeal for help to all who have it in their power to aid this benevolent project. They trust, after completing the purchase, to be able to raise a sufficient annual income to carry on a Day School and Home for a certain number of the most destitute, under the management of a Resident Superintendent.

Subscriptions will be thankfully received by Mr. Alderman Sheppard, Mr. Henry Lewis, Portsmouth; Dr. Norman, Southsea; and Mr. R. E. Davies, Landport; or to the "John Pounds Account," South Hants Bank, Portsea.

CLARE MARKET RAGGED SCHOOLS.—Wanted a MISTRESS for the Day School (mixed). She must be thoroughly used to Ragged School children, and must have held a similar appointment before. Salary £39 a year. Address, by letter only, stating full particulars, with testimonials, to Mr. Palmer, Hon. Sec., Colonnade, Clare Market, W.C.

WHO WILL HELP?

YORK MEWS RAGGED SCHOOLS,
EAST STREET, ST. MARYLEBONE.

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Day Schools.
Night Schools.
Penny Bank.
Clothing Club.
Religious Services.

Contributions will be thankfully received by W. J. Maxwell, Esq., Cedar Grove, Richmond, S.W.; Mr. W. A. Blake, 38, Southbank, Regent's Park; and at the Office of the Ragged School Union, 1, Exeter Hall.

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In very Large Type. *On Roller, size 33in. by 27in.* 10s.; or Three Copies . . ONE GUINEA.
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J. E. E. respectfully begs to inform the Clergy, Superintendents of Schools, and others who are in the practice of commemorating their Anniversaries, etc., by Public Breakfasts and Tea Meetings, that he has every requisite for such occasions, comprising Tables, Coppers, and China to any extent, in a superior style, at extremely moderate charges.

J. E. E. tenders his sincere thanks to those ladies and gentlemen who have hitherto favoured him with their kind patronage, and hopes by strict attention to ensure a continuance of the same; he also begs most respectfully to solicit the favour of their recommendation.

Rout Seats on Reasonable Terms. Vans, and every requisite for Excursion Parties, with the entire Management, taken by Contract.

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References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

THE NEW HOME

IN CONNECTION WITH THE

LONDON FEMALE PREVENTIVE AND REFORMATORY INSTITUTION.

200, EUSTON, ROAD N.W.

The Committee of this Association opened their Fifth Branch Establishment last Thursday by two devotional services. The first was held at three o'clock, and conducted by the President of the Institution, the Rev. Canon Dale, who, after the Devotional part of the service, addressed the Meeting, and in the course of his forcible and very appropriate remarks referred to the Origin and Progress of the Institution, which he stated was most gratifying. He also drew attention to some of the ramifications of the social evil, and pointed out the means by which alone they can be successfully grappled with—viz., remedial measures as employed by the Christian Institution in which they were then meeting and similar agencies. The difficulty of the work was admitted, but the rev. gentleman urged that that was one of the great reasons for continued perseverance. The Meeting was subsequently addressed by the Rev. C. H. Andrews, the Rev. Mr. Cleminger, and the Rev. W. J. Langdale. From the Secretary's statement it appears that five distinct Homes are supported by the Funds of the Institution, and that 1,200 poor young women had been admitted to its benefits; but that hundreds of applicants have to be rejected for want of Funds; and that one home was to be devoted exclusively for the reception of young women of good character who may be in real danger of falling into sin through necessity. The evening meeting was presided over by Dr. W. Holt Yates.

Contributions in Post Office Orders, Cheques, &c., will be thankfully received by

Messrs. BOSANQUET & Co., Bankers, 73, Lombard Street, E.C.

Mr. FRANCIS NICHOLLS, 5, Thornhill Crescent, Caledonian Road, N.

Mr. E. W. THOMAS, Secretary, 200, Euston Road, N.W.

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As imitations are offered, see that each packet is signed by

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RECKITT'S DIAMOND BLACK LEAD.

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MORE BRILLIANT,
POLISHES MORE QUICKLY,
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First, because more is given for the money; secondly, because it is less wasteful; and lastly, because a little goes further than any other kind.

Sold by Oilmen, Italian Warehousemen, Grocers, and Ironmongers.

RECKITT & SONS,
LONDON BRIDGE, E.C.; AND HULL.

Papers, Original and Selected.

JOHN POUNDS MEMORIAL SCHOOLS.

JOHN POUNDS was no myth, although he was not all that has been reported of him. That his name has been better known since his death, than his person was during life, no one will dispute. Had the artist's imagination, aided by his pencil, never been brought into free use, it is feared that, like many other private benefactors of his race, the name of John Pounds and the good he did would not long have survived his generation. In a few short years, not only the people of Portsmouth, but the inhabitants of the street in which he once lived, and worked out his benevolent schemes, would have been in total ignorance of the Cobbler's School. So completely was the name and memory of the good man passing away, that at the end of ten years after his death, a gentleman from London went to Portsmouth for the sole purpose of ferreting out all the particulars he could from those who had personal knowledge of him. He succeeded, after much toil and time, in finding and conversing with a few who had been educated by John Pounds, and others who recollected him, but could not furnish much reliable information respecting him. It has been the painting of the Cobbler's School by Mr. Sheaf, of Landport, that has saved from oblivion the name and the fame of John Pounds. So desirous was the gentleman from London to make the Portsmouth Cobbler and his School known to the world, that he bought the copyright of the picture, and had lithographic copies taken of it, and freely distributed them to those who were at all interested in the education of poor destitute children. He gave a copy to each of the London Ragged Schools, and which may still be seen, framed and glazed, decorating the walls of many of these schools. John Pounds's workshop and school-room thus represented, was about six feet by eighteen—it was a weather-boarded tenement in St. Mary's Street—in the midst of which he would sit, engaged in that labour by which he earned his bread, and at the same time attending to a little crowd around him. The figures of as many as eighteen the artist has skilfully placed within the little hut, and yet leaves plenty of space for the cobbler to draw out his waxed threads, and for the cat to play her frolics

unmolested by any scholar. That the hut was long and narrow was perhaps an accommodation to the inmate, for he had to assist his legs with his hands—for he was a cripple. From the little that has been gathered of this good man, we learn that he was born in Portsmouth, in the year 1766. His father was a sawyer in the dockyard. Young Pounds, at the age of fifteen, met with an accident: he fell from a scaffold in the dockyard, put his shoulder out of joint, and broke his thigh. The shoulder was set, and he recovered its use; but the thigh was for ever after defective. Thus he became a cripple for life. He was compelled by this defect to give up his work as a shipwright in the dockyard, and seek a more sedentary occupation, which he found in the craft of a shoemaker. His knowledge of this work was very imperfect, in consequence of not completing his apprenticeship through his father's death: hence he limited his labour to the repairing branch. John was a good-natured fellow, his mind active, and his benevolence large for his circumstances. Like most benevolent, self-helpful people, he found enough to do. His time, divided between labour and little acts of benevolence, was fully occupied. There was no room for anything bordering on *ennui*. While yet a young man, he was favoured with the sole care of an orphan nephew, very delicate in constitution, and whose feet turned inwards and overlapped each other. This poor child was an object of much affection with the cobbler, who rested not till he had succeeded, by an apparatus of old shoes and leather bindings, in untwisting the child's feet and fairly setting him upon his legs. Then he turned his attention to the child's mind, and rested not till he could read God's Book of Revelation, and exercise his mind with some degree of intelligence on God's book of nature. It was in working out these results that the thought impressed his mind, that the child would learn better in company than alone, and that, if he had several children present, what he said to one would benefit all, thus he would be increasingly useful, and spend his time to greater advantage. No sooner was the idea clearly thought out than he reduced it to practice by inviting in any poor child that might be seen loitering about. In this way he began his school; his scholars increased; there was no truancy; the great object with many was to get to the stall in time to secure a place inside. At one time some would be reading at his side, at another spelling, then showing copies, afterwards writing from dictation or getting sums proved; while all around sat a motley

group—sometimes as many as forty—on forms, or boxes, or on a back stair or the ground, as the case might be. When the weather permitted, he made some sit outside on the threshold. An observer, on looking in, might have thought it was all confusion, but not so to John. He knew where to look for each little fellow, and was able to have command over all, without parting with his good nature or general humour. When overdone with customers of this sort, which was sometimes the case, and he had to make a selection, his choice always fell upon what he termed "the little blackguards," that is, those that seemed the most neglected, and therefore the most needing his help. It might be asked, how did he get his school material? for it was clear he had not money enough to buy it. No, he had not, but he had wit enough to get what served his purpose. Necessity has always been the mother of invention. He had no books they could use, but he had a friend in the billsticker, and he thought it quite possible he might have some old printed bills of no further use to the owners, and which would answer his purpose. By "a grant" from such a source were his scholars supplied with primers. Now might be heard a good deal of spelling going on :—"T-o, to ; b-e, be ; s-o-l-d, sold ; o-ff, off ; v-e-r-y, very ; c-h-e-a-p, cheap ;" thus his scholars made their way line by line from the top of the bill to the bottom, and by such simple and inexpensive means did John Pounds impart elementary education, and teach economy by the way he did it. His manner of teaching, too, was free and easy, and to children very acceptable. Holding up a child's hand, he would ask him what he called it ; then he would have it spelt, and afterwards make a copy of it for writing. He would playfully pull an ear, and ask what he was doing, and then make a lesson of it.

Thus years passed on, during which the first scholars had been growing up, and going off in every direction. The chief gratification he felt, was the occasional visit of some manly soldier or sailor, grown out of all remembrance, who would call to shake hands and return thanks for benefits received. Occasionally he received an encouraging notice from a few of the influential folks of the town, but the many did not understand him, and thought him "a fool for his pains."

One person belonging to the congregation of which John Pounds was a member wished to give expression to his kindly feelings by presenting the cobbler with a silver awl ; but this was overruled by the advice of others, to give him something more useful, and it was

agreed to subscribe and give him a large-print Bible; but he did not live long enough for this kind intention to be carried out.

Towards the end of his useful career, Mr. Sheaf thought the Cobbler's School would make a good subject for a picture, and therefore chose it, on the same footing as he would have chosen any other subject that he thought would prove a success. It was while looking at this picture, that John Pounds was taken suddenly ill, and in a few minutes died, on the morning of January 1st, 1839, aged 72 years.

It was the looking at a copy of this picture that led Dr. Guthrie so warmly to espouse the work of Ragged Schools, and also brought his powerful pen to paper, and produced his "Plea for Ragged Schools." The following is the Doctor's own account of the circumstance :—

"It is rather curious, at least it is interesting to me (I don't know that it may be to others), that it was by a picture I was at first led to take an interest in Ragged Schools—by a picture in an old, obscure, decaying burgh that stands on the shores of the Firth of Forth. I had gone thither with a companion on a pilgrimage; not that there was any beauty about the place, for it has no beauty. It has little trade. Its deserted harbour, and silent streets, and old houses, some of them nodding to their fall, bore all the marks of decay. But one circumstance has redeemed it from obscurity, and will preserve its name to the latest ages—it was the birthplace of Thomas Chalmers. I went to see this place many years ago, and going into an inn for refreshment I found the room covered with pictures of shepherdesses with their crooks, and sailors in holiday attire, not particularly interesting. But above the chimney-piece there stood a large print, more respectable than its neighbours, which some skipper—the captain of one of the few ships which now trade between that once busy port and England—had probably brought to the town. It represented a cobbler's room. The cobbler was there himself, spectacles on nose, an old shoe between his knees, that massive forehead and firm mouth indicating great determination of character; and from beneath his bushy eyebrows benevolence gleamed out on a number of poor ragged boys and girls who stood at their lessons around the busy cobbler. My curiosity was awakened, and in the inscription I read how this man, John Pounds, a cobbler in Portsmouth, taking pity on the multitude of poor ragged children left by ministers and magistrates, and ladies and gentlemen, to go to ruin on the streets; how, like a good shepherd, he gathered in these wretched outcasts; how he had trained them to God and to the world; and how, while earning his daily bread by the sweat of his brow, he had rescued from misery, and saved to society, not less than 500 of these children. I felt ashamed of myself. I felt reproved for the little I had done. My feelings were touched. I was astonished at this man's achievements; and I well remember, in the enthusiasm of the moment, saying to my companion—and I have seen in my calmer and cooler moments no reason for unsaying the saying—'That man's an honour to humanity, and deserves the tallest monument ever raised within the shores of Britain.' I took up that man's history, for I found it afterwards animated by the spirit of Him who had 'compassion on the multitude.' John Pounds was a clever man besides, and, like Paul, if he could not win a poor boy any other way, he won him by guile. He would be seen chasing a

ragged boy along the quays, and compelling him to come to school, not by the power of a policeman, but by the power of a potato. When the day comes when honour will be done to whom honour is due, I can fancy the crowd of those whose fame poets have sung, and to whose memory monuments have been raised, dividing like a wave, and, passing the great, and the noble, and the mighty of the land, this poor obscure old man stepping forward and receiving the especial notice of Him who said, 'Inasmuch as ye did it to one of the least of these, ye did it also to me.'"

On February 7, 1855, after John Pounds had been in his grave sixteen years, a meeting was held in High Street Chapel, Portsmouth, to do honour to the memory of John Pounds, on the occasion of having raised by a penny subscription the sum of £10 to erect a monument over his grave in the yard of that chapel.

A square pillar-monument resting on a slab, marks the spot of earth where lie the remains of the cobbler-schoolmaster. On the south front is inscribed:—

Underneath this Monument
REST THE MORTAL REMAINS OF
JOHN POUNDS,
THE PHILANTHROPIC SHOEMAKER
OF ST. MARY'S STREET, PORTSMOUTH,
WHO WHILE
WORKING AT HIS TRADE IN A VERY
SMALL ROOM, GRATUITOUSLY
INSTRUCTED, IN A USEFUL EDUCATION,
AND PARTLY CLOTHED AND FED,
SOME HUNDREDS OF GIRLS AND BOYS.
HE DIED SUDDENLY
ON NEW YEAR'S DAY, MDCCCXXXIX,
WHILE IN HIS ACTIVE BENEFICENCE,
AGED LXXII YEARS.

"WELL DONE, THOU GOOD AND FAITHFUL
"SERVANT, ENTER THOU INTO THE JOY
"OF THY LORD."
"VERILY I SAY UNTO THEE, INASMUCH AS
"THOU HAST DONE IT UNTO ONE OF THE
"LEAST OF THESE MY BRETHREN, THOU
"HAST DONE IT UNTO ME."

It is now proposed to have something more of a utilitarian character for a memorial, and more in unison with the mind and life's object of the man, than a Gravestone. That proposal is a Ragged School for Portsmouth worthy of the object, and to be designated "THE JOHN POUNDS MEMORIAL RAGGED SCHOOL."

When John Pounds had rested from his labours for well nigh twenty years, successors were found to resnme the work in Portsmouth, in which he so mch delighted. For the last five years a Ragged School has been conducted, as may be seen from the following statement, made in February, 1863:—

"During the earlier part of the year 1858 the desirability of a Ragged School was a subject of great concern and thoughtfulness to some few friends, and was also made the theme of a Sabbath-morning sermon in one of the sanctuaries in Portsmouth. Providentially at this time a store in East Street, Point, free of charge, was offered for the use of those friends whose object was to receive and teach the poor, inadmissible to Sunday Schools—the dregs of the community, the uncaring and uncared for; and in the month of July the store was opened as a Ragged School, and was carried on with some success till August, 1859, when the store becoming Government property, the school was obliged to vacate it, unhappily leaving its committee burdened by a debt. With these and other discouragements, it now became a serious consideration whether the project should advance or entirely cease; but He who made the flax to smoke could fan it to a flame, and the faint hearts were strengthened, the necessity of such an institution confirmed, and once again was commenced with fresh vigour in a larger store in Oyster Street, November, 1859. Here it gradually progressed, gaining fresh support and a wider recognition by the inhabitants. On the 5th August, 1862, the Committee considered it desirable to rent the Globe Assembly Rooms, being better adapted to the purpose as its operations became extended, and whereby a more salutary influence must diffuse itself through the locality than if used as in former years as a tavern."

The Committee having well considered the scheme thus hinted at, forthwith proceeded to carry it into effect. They secured the old "Globe Assembly Rooms," at a rental of £25 per year, and now for twelve or more months have carried on their operations in that building. They say.

"The Assembly Room has been used every Sunday for the instruction of those for whom Ragged Schools are specially designed; and on any Sunday evening a visit will suffice to show that it is well filled with attentive listeners. In addition to this, there are several ante-rooms; one exclusively for infants, in which are gathered seventy or eighty children under seven years of age, who are taught the first rudiments of a religious and moral education; another for the elder girls, who, having attended from the opening of the school, cling to old associations, though many of them have risen to hold situations of respectability and credit.

"The Committee, being anxious that the instruction imparted here should have an influence upon the homes of the children, have endeavoured to extend the Mothers' Class, held in one of the upper rooms, under the superintendence of an earnest lady, which is rapidly growing, and they hope that ere long a similar class may be established for the fathers.

"The average attendance has been—for summer months, 220; winter months, 330; or all through the year, about 275, on Sundays only."

On the 8th of last month (March), the Fifth Annual Meeting of this School was held, the President, Henry Lewis, Esq., in the chair.

It was then unanimously agreed:—Moved by the Rev. G. Taylor, and seconded by the Rev. W. Elton, "*That earnest efforts are now eminently needed to be put forth to render the Portsmouth Ragged Schools still more efficient, by providing a house for a certain number of the most destitute of the poor.*"

The Committee have a most favourable opportunity of carrying out this resolution by the purchase of the freehold of the Globe Assembly Rooms they now rent. They have the offer of the freehold for £400, and in order not to lose so desirable a building, they have paid a deposit of £50, and are now appealing to the townspeople for the needful funds to complete the purchase. At the beginning of last month the Treasurer, Alderman Sheppard, had received £106 14s. 1½d. towards the £400. This building will be held by six trustees who are already appointed, and instead of the school being named as heretofore, "The Portsmouth Ragged School," it will be designated "THE JOHN POUNDS MEMORIAL RAGGED SCHOOL, PORTSMOUTH." Should any of our readers feel inclined to visit the school when in or passing through Portsmouth, they will find the building in Oyster Street, a part of the town where a Ragged School is greatly needed.

The earth is studded with monuments of varied kinds, but they are all memorials of the great—monarchs and nobles. The Pyramids of Egypt, in lasting magnificence, attest the honour paid to the Pharaohs. Pompey's Pillar and Trajan's Column transmit the glory of those conquerors, and there are many statues raised to the memory of Nelson and Wellington. Statesmen, and lawyers, and poets, and doctors, having gone to their long resting-place, have had a nation's gratitude shown by allotting a prominent site for their counterpart of stone or bronze in our squares, and niches in St. Paul's and Westminster Abbey: if this be right, and we will not deny it, it cannot be far wrong to form a memorial in honour of a humble philanthropist, which shall be used for ages to carry on the work in which the dead, when living, delighted. We therefore rejoice to find a memorial of this character is so near completion for good old John Pounds. And glad should we be if a similar memorial were formed for that "Poor Tinker" who did so much to educate the destitute poor in Westminster, and that other humble philanthropist, the "Poor Chimney Sweep," who so nobly taught his school of 100 scholars in Windsor. These only wanted another Mr. Sheaf to give a picture of their philanthropy, to make them as widely known as their contemporary, the "Poor Cobbler" of Portsmouth.

THE SCHOOL AGENT'S WORK OF 1863, IN THE WEST AND SOUTH OF LONDON.

THE Ragged Schools in the west and south of London have for ten years been under the visitation of Mr. Hytche. That gentleman having just presented his Tenth Annual Report to the Committee of the Ragged School Union, we with much pleasure extract from it the following paragraphs, for the information of our readers as well as for the guidance and encouragement of our friends who are more or less engaged personally in helping forward this great work:—

TENTH ANNUAL REPORT ON RAGGED SCHOOLS, WEST AND SOUTH. 1863.

In the Western and Southern Districts there are 78 Ragged Schools, 3 Schools with Refuges, and 3 Refuges. Of these, 63 receive annual grants.

During the past year, 26 extensions were made in existing institutions: 2 Sunday Schools, 1 Day School, 5 Night Schools, 3 Penny Banks, 9 Clothing Clubs, 3 Girls' Night Industrial Classes, and 3 Parents' Meetings.

To indicate what is still required to complete the machinery of existing institutions, it may be intimated that 15 are without *Ragged* Sunday Schools (7 of these are without any Sunday School); 27 are closed on Sunday evening for Ragged School purposes; 26 are without a *Ragged* Day School, of which 17 are without any kind of Day School; 13 have no Night School; 25 are without a Penny Bank or Clothing Club; and 30 have no Parents' Meeting.

In a few of these institutions some of the above machinery might be at once adopted, did the funds permit. In others, lack of agency is the sole cause why the needful machinery is not introduced. In fact, it appears to me, after a minute survey of my district, that what is now needed is not so much additional institutions, as a much larger staff of voluntary labourers to complete the machinery of existing schools. Well, then, may we pray the "Lord of the harvest that he would send forth labourers into his harvest."

In the discharge of my duties, I paid in 1863 the following visits:—

Sunday Schools	62
Day Schools	420
Night Schools	227
Refuges	24
Special Business and Conferences	133
Local Committees	12
Public Meetings	14
Parents' Meetings	17
	909

I am grateful to say that my visits, from my first appointment, have been well received, as well by officials as by paid teachers. In most cases, my

suggestions, both for extension and for improvement of existing machinery, have been adopted.

SUNDAY SCHOOLS

Are conducted in 77 institutions. Of these, 26 meet in the morning, with 1,554 attendants; 41 in the afternoon, with 4,254 attendants; and 53 in the evening, with an average attendance of 6,309. They are nominally taught by 1,213 teachers; but the average attendance does not exceed 755, one-third being always absent. Were the whole staff present there would be about 8¼ in each class; as it is, there is an average of 14 to each teacher. The evils incident to this paucity of regular labourers are twofold; namely: *Inside* many classes are overcrowded, scholars are often placed in classes to which they do not belong, or given in charge to visitors with whom the scholars are unacquainted. Instead of solely governing the school, superintendents are too often compelled to take classes, whereby the whole school is rendered disorderly. Sometimes, too, instead of regular classes being formed, the superintendent is compelled to hold a special service, with brief addresses. *Outside*, the evil is equally glaring. Large groups of juvenile "roughs," being refused admission, annoy both teachers and scholars by shouting, drumming at the door, or throwing mud at the windows. Such annoyance completely prevents due attention on the part of those inside, even if it does not provoke laughter or riot on the part of the badly disposed.

I think it, however, but right to say that many voluntary teachers are models of punctuality and earnestness. Some teach twice, and even thrice, on Sundays, and thus indicate a true missionary spirit. Nor is it strange to learn that almost every case of temporal or spiritual benefit can be traced to these faithful labourers, for, "sowing in tears," according to the promise, "they reap in joy."

DAY SCHOOLS.

Fifty-two institutions conduct Day Schools. They may be thus classified: namely, Boys' Schools, 15; Girls' Schools, 10; mixed, 52; making a total of 77 distinct Day Schools. The aggregate daily attendance is 6,964; but there are about 10,500 on the books.

As stricter attention is paid to the class admitted than formerly, fewer doubtful cases came under my notice than in previous years. Still, however, constant vigilance is required to prevent cases of imposition; for example, an overdressed girl at one school excited my suspicion, but the mother assured me that my doubts were unwarranted; yet, on the teacher insisting that this girl should leave off an inordinate crinoline, the mother refused, and immediately sent her daughter to a school where she pays 8d. per week.

In addition, 175 monitors are employed in 26 Day Schools. They not only manage their classes well, but are models of punctuality and of general good behaviour, and hence exercise a wholesome moral influence on the whole school.

In accordance with your desire, I examined the elder scholars in Scripture knowledge, reading, writing, and arithmetic. Of the 50 Day Schools thus tested, 31 are either Infant Schools or have distinct infant departments;

many being mere babes. This considerably curtails the number examined. This examination has not only served to stimulate the paid teachers, but has revealed many weak points before undiscovered. The fact, too, that their knowledge will be *individually* tested, causes attention to be given to the whole school, rather than to the more intelligent scholars. With 6,535 present, 2,172 were examined; of these, 946 showed fair religious knowledge, 1,243 read moderately well, 1,232 passed in writing, 1,395 passed in addition, 727 in subtraction, 376 in division, and 545 in multiplication.

NIGHT SCHOOLS.

Sixty-six institutions conduct Night Schools. They may be thus classified: namely, Boys' Night Schools, 43; Girls' Night Schools, 37; and mixed Schools, 16; making a total of 96 distinct Night Schools. The aggregate nightly attendance is 3,801. There are, however, 5,410 on the books, not merely nominal scholars, for the bulk attend at least once per week.

The average age of our night scholars does not exceed 10½. This, at the first glance, appears to be below the age proper for a Night School; but when it is remembered that many of our scholars, especially in the south, go out to work as early as 7 years, a higher average in age can scarcely be expected. Hence, if they are to complete their education, it must be at a Night School. Still it must not be forgotten that another cause tends to diminish the average age of our night scholars; that is, the want of voluntary teachers. This causes some paid teachers to admit a class who, from age, ought to be in a Day School, and to exclude those juvenile "roughs" for whom Night Schools were originally devised. It is therefore a subject of regret that only 27 Night Schools are aided by voluntary teachers. Of these, 17 are solely conducted by volunteers; and from their average age, their social status, and the general quietude of the scholars, they may be regarded as model schools. Here it may be stated, to show how desirable it is to obtain the aid of voluntary teachers in Night Schools, that the Night Schools conducted solely by volunteers are attended by 68, whilst the Night Schools taught by paid teachers are attended by only 32.

Considering the paucity of voluntary teachers, the discipline of the Night Schools is satisfactory. They include many real students, mostly those who are completing the education begun in the Day School.

REFUGES.

There are 6 Refuges in my district. In the 3 for boys there are 77 inmates, with accommodation for 100; in those for girls, with room for 123, there are 90 inmates.

In the Boys' Refuges especially, the taste for manual labour is prominent. In fact, few factories could show, with the same number of hands, the amount of work performed by these industrious lads. As a result, when they leave them they usually give full satisfaction to their employers.

INDUSTRIAL CLASSES.

In 30 schools, needlework and knitting are taught to 1,046 girls. In a few schools the sweeping and scrubbing of the school-room devolves on the elder

girls. This plan might, I think, be adopted by every Girls' School, as the attendants would be thereby initiated into one of the common household duties, and so be prepared for domestic service.

There are 8 Boys' Industrial Classes, with 138 attendants.

As there are 4 Shoe Black Societies in my district, with 145 members, they in some respects act as industrial training. The distance of some stations, as well as their heavy work, unfitted many for night study, especially when their Ragged School was not near their homes, so that the masters continually complained of their irregular attendance, or of their inattention. To remedy three evils, these Shoe Black Societies have opened Night Schools at their offices. As attendance is imperative, the results are satisfactory.

SANITARY.

During no year since my appointment has there been so much sickness and death among the scholars. It was not infrequent to find Day Schools reduced one moiety either through fever or small-pox. Very many died of the first disease, and not a few have been so weakened thereby as to give little prospect of their permanent recovery. So long, indeed, as the poor and the depraved are permitted to herd together more like swine than human beings, there seems to be no probability of typhus and other fevers ceasing to decimate our schools.

The too limited space of many school-rooms can only be remedied by inflicting another evil—namely, the ejection of the surplus scholars. More attention is, however, now paid to the areage of Ragged Schools than formerly. Thus, out of the 52 schools which existed 10 years ago, 26 have either been rebuilt, enlarged, or more suitable buildings obtained. In every case—what is of equal consequence—the ventilation has been improved, and the school-rooms rendered more cheerful, through the roofs being heightened, and the introduction of more windows. In fact, light is as essential to the health of our scholars as pure air.

BANKS AND CLOTHING CLUBS.

In my district there are 44 Penny Banks and 30 Clothing Clubs.

As serving to generate a true spirit of independence, or rather of self-help, they cannot be spoken of too highly; for it is still true that no small section of our day scholars are rendered eligible for Free Schools, not because of poverty or sickness, but simply through the want of foresight, or of more positive sin on the part of their parents. Many earn comparatively large sums at certain seasons of the year, but unhappily, instead of saving against the time of non-employment, they eat and drink inordinately, or spend their money on faded finery, which is as absurd as it is useless. It is, however, satisfactory to know that the Penny Banks have fostered habits of prudence in many; and in some cases they conduced to raise the parents above the need of availing themselves of the free education of a Ragged School. As, in addition, the Clothing Club Committees invariably spend the money subscribed on articles of real utility, they act as a practical protest

against that love of finery which has caused more female ruin than the arts of the seducer and poverty combined.

PARENTS' MEETINGS.

There are 40 Mothers' Meetings in my districts, with 1,266 members. There are also 7 Fathers' Meetings, with 266 members.

In addition to training the members in industrious and prudent habits, these meetings have not been without moral and religious results. As the great aim of the promoters is to induce "piety at home," many a humble dwelling has become reformed in externals, whilst others have been led to conduct family worship, who once never even prayed for themselves.

From the migratory habits of the population of the poor districts, it is impossible to ascertain the extent of the spiritual benefit derived from these and similar meetings; yet it is satisfactory to know that 64 members of these Parents' Meetings have been admitted into church fellowship, and by lives more than by words are adorning the Gospel they profess.

In addition to Parents' Meetings, Divine worship is regularly conducted in 37 schools. Many of these services I had the privilege of originating. They are attended by 2,609 persons.

To two recent movements a slight reference may be made. I think them calculated to generate those habits of prudence and temperance which, next to religion, are of the greatest importance to the classes among whom we are called to labour; and hence I have gladly assisted them so far as my other duties permitted.

LIBRARIES.

Amongst other benefits one is prominent: namely, they serve to develope a love of study, and hence of home-keeping. They thus counteract the temptations of theatres, pothouses, and concert-rooms, and other haunts of depravity. I am glad, therefore, to report that Libraries are connected with thirty-four institutions, and include 4,244 volumes, or 124 per Library.

BANDS OF HOPE.

These Juvenile Teetotal Societies are doing much to prevent that love of intoxicants which is such a fertile source of poverty and crime on the part of our poorer brethren.

In my districts there are twelve such societies. They have enrolled 2,818 members, or 234 per society. As forming a good precedent, it may be stated that no child is permitted to sign the pledge of total abstinence by the Hinde's Mews School until the sanction of the parents has been obtained.

These Bands of Hope usually meet one evening weekly, when temperance melodies are sung, and suitable addresses—often with experiments—are given. Most of these I have visited, and cannot but testify my satisfaction with the manner in which the meetings are conducted. Managed by Christian men, there is no fear that the children thus gathered will imbibe the heresy that Teetotalism can supersede that Gospel which alone fits either for time or for eternity.

WORKING MEN'S CLUBS.

Unlike our Mothers' Meetings, most of our Fathers' Meetings have failed either in enlisting or in interesting the class for whom they were intended. Probably they failed through want of *adaptation* to the special needs or desires of the lower strata of society. In work or out of work—whether vicious, or simply idle—they require some place where they can find that, *companionship* which is a noticeable feature in their mental character. This for want of something better, they have hitherto found in that poor man's clubhouse, the beershop.

The recent establishment of Working Men's Clubs, or of Reading Rooms with Coffee Rooms attached, in the very heart of their districts, seems to supply this crying want. Such clubs have been instituted in connection with the Ragged Schools in St. James's Place, Perkin's Rents, and Gravel Lane. In addition, Ogle Mews, Church Place, Nightingale Street, Fitzroy Market, and Portobello Road, have opened Reading Rooms for labourers. They combine Reading Rooms, Provident Clubs, Lectures, and Religious Services. One element of their success is this: instead of being regarded with suspicion, the members are allowed to manage their own affairs with the smallest possible amount of oversight on the part of the promoters. By this wise plan, not only is a spirit of self-help generated, but men are practically taught that they have responsibilities both to God and to society.

CONCLUSION.

In conclusion, amid the many discouragements incident to the work of the evangelist, it is pleasing to know that the Lord has not left us without manifold proofs that his hand is still with us. Tracing alone the strange ways in which many of our ablest teachers have been led into this work, and the singular gifts many have displayed whilst labouring among the destitute or the depraved, we have ample evidence that Christ, when he ascended, "received gifts for men, even for the rebellious," and that he still bestows them on the church.

Limited, then, as is our staff of labourers, when compared with the magnitude of our work-field, what is, after all, really needed is, more teachers baptized with the unction of the Holy Ghost, so that, whilst they proclaim the fulness of the blood of Christ, they may have his deep sympathy for souls leprous with sin. Difficult as our scholars and adults are to manage, Ragged Schools can never stand in mere human strength. But, when teachers come to their work fresh from the baptism of the Holy Ghost, then they become "strong, and do exploits." It is this fact which reveals the secret why some of our teachers who are lowest in point of mental calibre are the most remarkable for their spiritual successes. It is then for such labourers we ought steadfastly to pray, if we wish for something more than that mere moral reformation which still leaves man exposed to the wrath to come. The house may be "swept and garnished," but, if it is "empty" of Christ, we may be sure that seven devils more vile than the first will take possession of the empty house, and thus that the case of this merely civilised man will be worse than at first, seeing that he may mistake mere external reformation

for a cleansed soul, and so rest content with his spiritual state. But he only can be regarded as the successful Ragged School teacher whose pupils shall be ultimately gathered into the garner of God.

It is, therefore, my earnest prayer that God may endow present labourers with greater unction, and send more teachers into Ragged Schools who can testify of what they personally know of the life which is in Jesus. Then will the fields, now ripe for the sickle, be reaped, and a rich spiritual harvest be vouchsafed. For the promise is as true now as when our Divine Master first spake the words, "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

AS IT WAS AND AS IT IS:

OR, THE WENTWORTH STREET RAGGED SCHOOL.

An excursion train to London and back is announced to start from some far distant country-town at reduced fares. A farmer has gathered in his harvest, and has now a little breathing-time. He has had a good harvest, and sold some of his corn, and has a little money to spare; so, it may be, with his wife and a few of his neighbours, he takes a trip to see the mighty metropolis of the world.

He is amazed at the moving mass of men, women, and children, ceaselessly wending their way through the crowded thoroughfares, each apparently intent upon business and interests of his own. The carriages of every description that so thickly throng the roads seem to him bewildering, and the wide and noble thoroughfares excite his admiration and wonder. The newest, doubtless, are the noblest streets, and we need not be past the vigour of life to remember the planning and formation of most of them. One of these especially presses on our recollection; viz., Commercial Street, Whitechapel.

To form this street a huge nest of courts, alleys, lanes, and by-ways, have been cut through, most of which are familiar to our memory as places not only repulsive, but even dangerous to pass through. And now we have only to step aside from the bold thoroughfare that has been opened, to find the same evils existing in a denser, more aggravated form.

But things were not always thus: not long before Strype wrote (in the 17th century), Petticoat Lane, one of the most notorious and principal by-ways of this locality, had "hedgerows and elm-trees on both sides, with pleasant fields to walk in." Close by, in Gravel Lane, till recently, stood the Spanish Ambassador's house. The deterioration of this neighbourhood seems to have commenced much earlier than that of many other parts of London; for, in less than a century after Strype wrote, Maitland (1735) describes some of the alleys in the vicinity as "inconsiderable," "small and ordinary," "long and mean," "narrow and ordinary," &c.

Such then was the condition of this neighbourhood 130 years ago. But what is it now? Alas! in recollecting the scenes this spot affords, the heart

sickens, the pen falters, and we would fain draw a veil over the deep demoralisation of our common humanity, as developed in the sickening scenes, the oaths and curses, and even blasphemies, that day and night assail the ear in this stronghold of sin and Satan. But it must not be. We must uncover the hideous deformity. We must, to some extent at least, bring to light the scenes of darkness, depravity, and ruin, that in these devoted lanes, courts and alleys, hide from the public gaze. We must bring out to view the miserable inmates of dwellings which are more like the abodes of fiends than of men created in the image of God.

It may be asked, wherefore do we this? Is it that we may shock the feelings of the sensitive, or appal the kindlier nature? Ah no! Our object is to draw out sympathy towards these miserable beings, steeped as they are in crime—sunken lower than the level of the brute, yet possessing an immortal nature—which brings them in closer fellowship with fiends than men: yet they are sharers of our common humanity, and for them, as well as for ourselves, the redemption price of a Saviour's blood has been paid.

Sympathy! How can sympathy be shown to creatures whom we can scarcely recognise as men? To this we reply in the words of the Apostle, "Who made thee to differ? what hast thou that thou hast not received?" If to thee has been communicated the knowledge of that Salvation of which they are ignorant, communicate the knowledge to them, by which they also may be saved, and, being partakers of our common humanity, may also become partakers of the "Common Salvation."

Reader, you need not tread these darkened courts, nor listen to the foul language that defiles the air, nor witness the crimes with which the very atmosphere is polluted. There are existing amidst these dens, four Institutions which provide for the instruction and seek to mitigate the sufferings and ameliorate the condition of these seemingly ill-fated helpless beings; these Institutions are, Ragged Schools in George Yard, with 400 children in attendance; Keate Street, with nearly 100; Gun Street, with 200; and Wentworth Street, with more than 100. Our object is, on the present occasion, to call attention more especially to the operations of the last-named school.

In this Institution is provided a Day School for such as can attend during the day. It is conducted by a self-denying, devoted teacher. The children gathered here are instructed in reading, writing and cyphering. The girls are also taught needlework. Here may be seen collected many of the wretched denizens of the inner courts and darkened alleys of the district; children many of whose homes are dens of infamy; some orphans; many worse than orphans, on account of the profligate and abandoned character of their drunken parents. And some there are who could boast of a longer line of ancestry and trace their pedigree far higher than their patrons, being children of Abraham, the friend of God. But, alas! how fallen!

But there are many who cannot profit by this provision for their instruction. For such there are open Week Night Schools for elder girls and lads. These schools are held in separate rooms, and presided over by a mistress for the girls, and a master for the lads. Here, too, a strange and motley scene presents itself. The countenances of many of these children of poverty tell of the toil and cunning with which they are conversant. For them there is no buoyant

youth, no sunny spring-time of life. They are scarcely past the infancy of life's existence ere they are turned out upon the world to earn a few pence per day to provide for their own wants, or, as in many cases, to satisfy in some measure the cravings of hunger of their lesser brothers and sisters, which a widowed mother or a sick father are unable to supply.

Or, worse still, it may be, a tax is laid upon their hard-earned pittance, and they are made to pander to the dissipation of their selfish, besotted parents.

Such are the week-day and night gatherings held in this Institution; but there is yet another, possessing a still deeper interest, and, if possible, presenting a yet greater variety of appearance—viz., the Sunday Evening School, conducted by a devoted band of voluntary teachers of various grades in the social scale, but we may believe all actuated by love to Christ and love to souls. Some hundred youths and children of the lowest and most degraded class and character this depraved neighbourhood can furnish are gathered within the walls of Wentworth Street Ragged School on Sunday evenings—children of Gentiles and of Jews.

It is an interesting sight to see these youths and children arranged in classes listening to their teachers, many of whom are ladies, whilst they read to them the stories of the Bible and tell them of the love of Jesus.

Hopeless as the task may appear to produce any favourable impression upon minds so steeped in crime and wickedness, yet we have good reason to believe that some hearts have at least been softened, if not melted, by the truths taught, and the kind and loving manner in which those truths have been communicated. But the necessities of the mind and of the soul are not all that is cared for there: the wants of the body are also regarded and cared for as far as funds will allow. Nay, more; there is in operation an industrial class of girls who are taught house-cleaning, and whose duty it is to keep the school premises clean. And there is also a Work Society for employing poor women to do plain needlework, for which they are paid a moderate price; and the garments so made are sold at the cost of the material to the poor of the neighbourhood and the children of the schools. Some poor people who have obtained a Government emigration grant have found the value of this Society, in that they have been able to provide themselves with the necessary outfit at a price and in a space of time which they could not otherwise have done. But for all these operations funds are required, for the present income is not equal to the expenditure. An urgent appeal is therefore made on behalf of this much-needed and useful Institution. Friends are invited to visit the schools, either in the week or on the Sabbath, and to witness for themselves what is there going on.

Shall such a light, in the midst of so much darkness, be allowed to go out for the want of timely and sufficient aid? Shall it be, that whilst loving hearts and willing hands are ready personally to help in the good work, the gold and silver necessary to provide the means of carrying it on are wanting?

We have our Bezaleels and Aholiabs; but we need the willing hearts of the people, that they may give willingly of their substance, that the work be not diminished. Delay not then to come forward and help, remembering that whilst we are hesitating souls are perishing.

The Teachers' Column.

THE TEACHER'S WORK:
ITS METHOD AND IMPORTANCE.

At a social meeting, recently held, of the friends and workers of the Lamb and Flag Ragged Schools the attention of all present was called by their much-esteemed friend Mr. Watts to the subject of the teacher's work, dwelling on its method and importance, and furnishing model lessons on the mode of conveying to a child's mind truths from God's Book. The paper read was too valuable to be laid aside after only one semi-public reading: we have, therefore, sought for its insertion in our pages, that it may be made useful to a much larger circle, and be made available to all who may wish to profit by it.

In setting to the task allotted to me, to reduce some thoughts to paper which would be alike useful and interesting, it was a temporary bewilderment to know, or at least to decide, the subject that would most likely bear this twofold character.

The glorious occupation in which we are all engaged could not be lost sight of; a subject bearing upon our duties was forced upon our mind, and upon reflection we thought the work, and method of doing that work, would not be an unprofitable train of thought for a brief period at this our quarterly social gathering.

We would premise, that in the remarks about to be offered it is hoped that it will not be thought we have taken a dictatorial topic, or that we handle it in that light, but only as *suggestive*; that, as "iron sharpeneth iron," so, by an interchange of thought, we may realise the true nature of our work, and so doing, it may stimulate one and all to endeavour to attain to the best method of doing that work. We now consider first

OUR WORK.

The first point to be satisfied with is, Is it a Scriptural work?

Schools existed among the Jews from a very early period. They were established under the supervision of the prophets to train young men to become expounders of the law, and so fit them for the priestly and prophetical offices. The children were taught to read in common schools, and in higher seminaries were instructed by doctors in the law and traditions. We are told in Acts xix. 9 that Paul disputed daily in the *school* of one "Tyrannus."

But did we rest our proof as to the Scriptural character of our work alone on this foundation, it might be thought by some as puny or insufficient. We will go further, and hear what the wise man in Scripture saith in his book, Proverbs xxii. 6, where the duty is unmistakeably laid down; and again, St. Paul, in writing to the Ephesians, distinctly declares that children are to be brought up in the "nurture and admonition of the Lord."

But here, lest we may be charged, as teachers, of taking upon ourselves those duties which do not properly belong to us, let us draw on one side for a moment, and ask ourselves, Are these duties devolved upon *parents*, or is the duty taken from the parents and passed over to teachers?

We frankly reply, that the passages to which reference has been made, and most of the other passages bearing upon the subject, lay this duty upon parents; and undoubtedly *all* parents *ought* to give their children a religious training; but while we admit this bounden duty of

parents, and lay the greatest stress possible upon what they *ought* to do, we must in this, as in all other things, apply a proper meed of common sense, fully acknowledging this duty, unwilling ourselves to slumber upon their responsibility. Let us close our Sabbath School work, and ask ourselves the question, How many of our children would receive *any* instruction in those truths which are able to make them wise unto salvation? Must we not in all truth and candour admit that many parents would not, and many more could not, give that education to their offspring which would benefit their never-dying souls. And if we were to sit down and deal with things as they *ought* to be, instead of acting according as to things *are*, we should be unfaithful to our trust and unworthy of the name we bear.

It is admitted by those who are not altogether favourable to the Sunday School system, that until parents have come to a proper sense of their duty Sunday Schools are necessary. This was the burden of evidence given by one of the prelates of the Church before a select committee of the House of Commons deliberating on this question.

But we must return to the question for a few moments. Is our work Scriptural? We fancy sufficient has been adduced to lead to further reflection (if any doubt be entertained) to prove to any doubtful friend that our work has the authority of Scripture.

We are commanded in the book of Deut. vi. 7 to teach the commandments of God diligently to our children. And if parents *do not*, or if they cannot, who is to perform the duty? Those, we reply, who profess and call themselves Christians, and who, knowing the value of their own, are anxious for the salvation of the souls of their fellow creatures.

The work, I will now assert, is based on Scriptural authority. The next remark we offer under this head is, that *it is a religious work*.

Education, in whatever form or style it be obtained, however sharp it causes the intellect to become, however well it fits its recipients for the battle of life, if it be not a *religious* education, it, to my mind, lacks its main and most important element. Ours is a religious work, and being so, is one fraught with the greatest importance, the results being of eternal duration.

Look at that child just now entered the school for the first time; the superintendent has just brought it, and introduced it to a teacher. For what, the teacher asks, has that child come here? to pass away a few leisure hours? It may be so. To obtain the rewards distributed from time to time in the school? Perhaps so. To be interested with the pleasing anecdotes which the teacher frequently gives? Yes, this may be the case. And many other children's motives might be asserted for coming to our Sunday School. Children do not *come* to our Sabbath School with a desire for their souls to be benefited thereby; but the teacher's aim and prayer ought to be that they go *from* the School knowing and feeling what they *are* by nature, and what they *may be* by grace. How different the teacher's motive! The teacher looks at that child, and indulges reflections such as these:—My labour will either be a savour of life unto life, or of death unto death, to that child. I am to do my best to interest that child in God's Book. I am to prove to that child God's Word is true. I am clearly and faithfully to lay the terrors of the law, as well as the invitations of the Gospel, before it. I am to try to bring that child to Jesus. That is our work, is it not? If so, then it is a religious work. Who is sufficient for these things, the teacher cries out? Believing the word which he teaches, he takes the Master at his word, and goes forward to his work, knowing that his "grace is sufficient for them."

We cannot stay to look long at the *work*. Its importance will be acknowledged by all, if we agree as to its character; and being of such great importance, it behoves us to seek out and adopt the best method of doing the work.

THE METHOD OF TEACHING will be our next consideration. I would at the onset say: I give the few ideas as suggestions, not as studied rules to be adopted whether approved of or not. Others in this company are more capable of giving ideas and suggestions on this point than myself; but such as I have I give unto thee, and you must take them from whence they come, and look rather at the motive which prompts than at the suggestions themselves. If they bring forth earnest thoughts upon this subject, and better methods are thereby brought to light, the object designed will be fully attained.

In treating upon the method of imparting instruction, we must not forget, but at all times bear in mind, the two distinct objects of Sabbath School instruction, both meeting at a given point and ultimately leading to the same end.

I. The clearly pointing out the Gospel plan of salvation.

II. Creating an interest in the Word of God, that it may be a delight to them, and create thereby a taste for its daily study; that it may be taken by the scholars as a light unto their feet and a lamp unto their path.

Recognising these two great objects, then, we must endeavour, as good workmen, each looking for and desiring the largest results, to dive out and adopt the best method of doing our work.

The *best* plan of showing what I consider the *best* method of doing the work is, to my mind, by submitting various illustrations, of course supplying only a kind of groundwork, by the following of which the teacher will be able with a little care and attention to rear a comely structure for a Sabbath afternoon or evening lesson:—

1. *Suppose the lesson be to prove the existence of a God.*

It will not do to simply repeat that truth in different forms to the children, without endeavouring to bring forth some clear proof, that, when doubt comes across the mind of the scholar in after life, he may have a groundwork of reflection laid down in earlier life in the Sabbath School.

Treat, I say, that subject in this way:—

Now, my dear children, the lesson of this afternoon is one of great importance, one in which you and I are alike interested: it is the existence of a God.

You all believe that there is a God?—Yes, teacher. Now, I want you to give me some proof that there is a God. [To this most likely there will be no reply.] Well, if you do not prove it to me, I suppose I must to you.

Nature shows the existence of a God.

Look to the earth that bears us, and ask who laid the foundations thereof!

Let us look on that vast arch of the skies that covers us, and inquire who hath thus stretched forth the heavens!

Who is it, also, that has fixed so many great luminous bodies with so much order and regularity?

Look, again, to the mighty ocean, where icebergs drift into the Atlantic 2,000 miles from their starting-place in the Arctic Seas and cool the water perceptibly for thirty or forty miles around them, and the air much further. Whereupon, an experiment being made, it was found that a sounding-lead lowered to the depth of 600 feet was so hot when raised that it could not be handled, which was probably owing to a submarine volcano or hot spring.

What had man to do with forming or fixing the boundary of the mighty ocean? Nothing. Who had, then? God. Truly we may exclaim with the Psalmist, "They that go down to the sea in ships, that do their business in great waters, these see the works of the Lord and his wonders in the deep."

Look at nature's colours. What are the sweetest colours in nature, the most delightful to the eye, and most refreshing too? Surely the green and the blue claim the pre-eminence. Common experience as well as philosophy tells us that bodies of blue and green colours send us such rays of light to our eyes as are least hurtful or offensive; we can endure them longest. Whereas the red, and the yellow, or orange colour, send more uneasy rays in abundance, and give

greater confusion and pain to the eye; they dazzle it sooner, and tire it quickly with a little intent gazing; therefore the heavens are dressed in blue and the earth in green. Our habitation is overhung with a canopy of most beautiful azure, and a rich verdant pavement is spread under our feet, that the eye may be pleased and eased wheresoever it turns itself, and that the most universal objects it has to converse with might not impair the spirits and make sense weary. Who hath been so wise and good thus to act? Man? Oh, no. Who? God.

"When God the new-made world surveyed,
His Word pronounced the building good,
Sunbeams and light the heavens arrayed,
And the whole earth was crowned with food.

"Colours that charm and ease the eye,
His pencil spread all nature round,
With pleasing blue he arched the sky,
And a green carpet dressed the ground.

"Let envious Atheists ne'er complain
That nature wants of skill or care,
But turn their eyes all round in vain
To avoid their Maker's goodness there."

Creation proclaims that there is a God.

Every plant, every atom, bears witness of a Deity.

What man can make a rose? He can copy the sweet flower, but he cannot impart the rich fragrance. How does the rose get it? Not from man, but from God.

Look at the spider's net.

Look at the silkworm's web.

Look at the bee's closet.

Look at the ant's granaries.

Who imparted to these wonderful little creatures the power and instinct which they possess? Does man? Who then? God.

Conscience proclaims there is a God. Universal consent proclaims there is a God.

But I must not dwell too long upon one illustration, being anxious to give several to show that the same principle can be extended to and carried out in all. Of course, the language with which these truths are conveyed must be in accordance with the capacity of the scholars.

2. *The lesson may be on the Divine authority of the Scriptures.*

No book has stood the test of so many centuries, and lasted notwithstanding the attacks of the bitterest enemies.

It is the only book in which we learn the condition of the sinner lost, and the plan for a sinner to be saved.

It is the only book the truths of which are able to make us wise unto salvation.

Prophecies in the Old and fulfilments in the New Testaments concerning Christ prove it to have Divine authority.

The enemies of the Gospel cannot refute its statements or argue away its doctrines and precepts.

3. *Some of the sayings of our Saviour may be the lesson. Such as—"I am the bread of life."*

How can a living man be the bread of life?

Man has two lives to support, temporal and spiritual.

TEMPORAL.	SPIRITUAL.
Bread (a food) is necessary.	So is Jesus.
Bread comes from God.	So does Jesus.
Bread must be received.	So must Jesus.
Bread must be taken with delight.	So must Jesus.
Bread must constantly be taken.	So must Jesus.

4. *Lesson: The Gospel plan of salvation.*

Man is a free agent.

The Bible declares there are two roads, one leading to, the other going from, God.

It is given to man to choose—though man has no power without aid, which is promised if asked for—to walk in the way of happiness.

Give some proofs of how we are to know when we are right.

PROOFS OF BROAD WAY.	PROOFS OF NARROW WAY.
Pleasure.	Consciousness of sin.
Neglect of prayer.	Feeling the need of Saviour.
Unholy company, &c.	God's law our delight.

5. *Biography may be the lesson—say Abraham.*

What is the meaning of Abraham? Father of multitude.

Who was his father?—Terah, who lived until his son Abraham was 75 years old, and died about 205 years of age.

Where was Abraham born?—At Ur, a city of Chaldea, in the north-west part of Mesopotamia.

Who called Abraham from the land of idolatry?—God.

What promise did he give Abraham?—From him was to come a great nation, to be a great blessing.

By what other name is Abraham called?—The Father of the Faithful.

Give a proof of his faith.—Offering of his son. [It is, with a little research, easy to trace forward the career of Abraham, and prove the faithfulness of God in fulfilling his promise to Abraham.]

Or take the character of Saul, the meaning of which is "Asked."—The people of Israel appointed him as King when they asked for one.

Show in his life how one sin leads on to another, and how God in mercy permits that which he does not approve, but that ultimately the sinner will not go unpunished.

6. *Take Geography as a lesson; and Jericho is the one selected.*

How interesting.

It is one of the oldest cities in the Holy Land, about 20 miles from Jerusalem and 2 from Jordan. Then give some of the principal events that occurred in Jericho, which only require a little research. Speak of the famous palm trees growing in its vicinity, which are always green, and grow from 60 to 100 feet, straight and slender: the trunk rises very high before it puts forth any branches, and its foliage is in one mass at the top. It is said that this tree is 30 years in arriving at maturity, and sometimes bears fruit 70 or 100 years afterwards.

Show them that this beautiful tree represents the Christian in its beauty.

They never grow crooked: the righteous have a straight path for their feet. It is an evergreen. The nipping frosts and storms of winter do not deface its beauty. In trials the Christian never bends or swerves from the path of duty.

It resembles the Christian in patience. It is said that heavy weights and pressures do not impede the growth of this tree, but the more it is pressed down, the more it grows. The Christian, though he be slain, yet he trusts his God.

It resembles the Christian in his usefulness.

This tree makes a great part of the diet of the people of Arabia, Persia, and Upper Egypt.

The stones are ground down for the camels.

The leaves are made into baskets.

The hard boughs make fences.

The juice makes wine.

The threads of the web between the leaves make ropes on the rigging of small vessels.

The wood is used for buildings.

The Christian's aim is to be useful.

You will see, friends, that I have not been to any far-fetched or learned book for my illustrations. That was not my object. Had I done so, it might have been said that I had gone beyond the power of many teachers to obtain books necessary for their guidance to carry out the plan I was upholding. No, my friends; it only wants anxious earnestness to be useful to our children.

Brethren, we have, to a great extent, to train those children for the battle of life. The Sabbath School might be termed a military training school, the teachers being the schoolmasters; being themselves actively engaged in the scene of action they know the manœuvres well, and are anxious to train the young recruits for the service.

It is a remark I have often made, and it will bear repetition, that the teacher has to form the man in the child under his charge; that is, in a great measure, to form the character of the child. For instance: In a few years the child leaves the Sabbath School, goes into the world

to engage in its varied duties and pursuits; his lot is cast in an unwholesome atmosphere for the growth of spiritual life; he has to mix with Atheists, who deny the being of a God. He is half inclined to join in that opinion; but during the darkness and stillness of a night, or, perhaps, on the bed of sickness, his mind is led to ask, "Is there a God? My companions say, No. Ah! but my teachers, years ago, proved it to me. Truly, there is a God; for nature, creation, yea, conscience, prove there is a God." Or perchance he may be thrown in the midst of those who hate the Bible, and because its precepts and doctrines are contrary to their wishes, their verdict is, It is a lie. Being unwary, perhaps, doubts upon the Divine authority of that blessed book are cast into his mind. He argues, the devil helps him, and he almost casts the blessed volume on one side, as being deficient of authority. He is stopped; a thought flashes across his mind,—But my teacher proved it had not only authority, but Divine authority.

It had stood the test of centuries.

It had stood the attacks of bitter enemies.

It is the only book that tells me of the Gospel plan of redemption.

It is the only book able to make me wise unto salvation.

The prophecies of the Old are fulfilled in the New, long after the prophets have slept with their fathers.

Its bitter enemies can rail against it, but they cannot refute its statements. Oh, it has Divine authority!

"Holy Bible, book Divine,
Precious treasure, thou art mine."

Or it is long since he read the good old book; so much engaged in business, really no time to think of anything else but business and a little pleasure. Meant to go out this Sunday afternoon, but it is wet; brought no book home; uneasy; takes down the neglected Bible, carefully opens its sacred pages, and is reminded once again that he is recommended to labour, not with so much anxiety for the meat that perisheth, but for that which endureth unto eternal life; and truths taught in his Sunday School come to his mind, although he knows not where he learnt it. That as food is necessary for the proper sustaining of our animal nature, so is Christ necessary for the proper sustenance of our spiritual life. Or his lot may be cast in a more genial atmosphere; he may have neglected his soul for some time; his mother is taken away, or some relation or friend that he held dear; he is unhappy, yea, miserable, and exclaims, with anxiety, "Oh, that I knew where I might find him!" He wants some proof that his calling and election is sure, and at some happy moment he remembers the proofs taught him in the Sabbath School, and once more joy and peace gladden his heart.

He is conscious that he is a sinner.

He feels the need of a Saviour, and God's law is his delight.

He feels now he is in the right way, and exclaims—

"Awake my soul, stretch every nerve,
And press with vigour on;
A heavenly race demands thy zeal,
And an immortal crown."

Or again, perhaps, he is unable from circumstances to obtain books to read. He remembers how interesting the teacher made the biography and geography of the Bible. He takes his Bible, reads, and reads on with delight; and still new beauties he observes, and gains increasing light, and at last it becomes his meditation day and night.

Or, on the other hand, it unhappily may be, and doubtless will be, the case in some cases, Sabbath School instruction is altogether spurned. He lives, and at last sleeps, ready for the judgment. He is summoned to the bar, and stands before that God whose existence he denied; judged by that book, the Divine authority of which he repudiated; looked upon by Him whom he was told was the bread of life. Having walked the broad way, he has died the death of Saul. He has loved pleasure, neglected prayer, loved unholy company: the sentence is passed, and he goes to the sorrows of that

unholy place pronouncing the sentence just:—"For my teacher told me there was a God; that the Scriptures were the word of God; that Christ was able and willing to sustain my spiritual life. He warned me of the broad way which leadeth to the dark pit I am sinking to. He offered me a free and full salvation, and I have rejected all. Alas, alas! my harvest is passed, my summer is ended, and I not saved."

Dear fellow-teachers, I have nearly done. Take these remarks from one who, with yourselves, is anxious for the teaching in Lamb and Flag Ragged School to be effective. Try and adopt the plans that are proposed, unless you can suggest better ones. With this plan books will not be required to be read to our class; the eye will be used to keep order; the lips teem with instruction; better order thereby be maintained, and more interest created in the minds of our children; and the instruction altogether will be more effective. Be consistent, don't let the remark made by Charles II., in respect to a celebrated writer who was a free-thinker, be true as regards any of us. His Majesty, hearing the party repeat some incredible stories of the Chinese, turned to those about him and said, "This learned divine is a very strange man; he believes everything but the Bible." In all our teaching let us teach as if we believed the truths we bring before our children.

Before I sit down allow me to submit a proposition, not for immediate adoption, but for thought and opinion to be expressed. The great thing is to make the Bible an attractive book, in order, if possible, to counteract the evil influence of the pernicious literature with which London abounds.

The lesson for next Sunday week is the marriage-feast. Next Sunday let each teacher say to the class, "Now, the next Sunday lesson is the marriage-feast; each of you look out during the week, and bring me as much information as you can about the marriages in the Bible." If they do, it will give the teacher a good opportunity of extolling the blessings of the Gospel as shown in woman being raised in those lands which have felt the power of the Gospel to her proper position. Also, in the elder classes, what a solemn thing marriage is, as shown in the teachings of our blessed Saviour, as he often used it to illustrate the union between himself and his Church.

But I do not stop here. A correct register ought to be kept by the teacher, and at the end of six months small prizes should be awarded to those who have been most diligent and have given the most information.

How are these prizes to be obtained? I would remark that if each teacher would give one penny per week, a fund in six months would be raised for this object, if the funds of the school would not permit of the expense.

I should be glad of a little ventilation of the subject and free opinions to be expressed.

And now, dear friends, I have finished, leaving these few imperfect and scattered thoughts with you, trusting that their imperfections may be covered with good results in turning the attention of one and all to the importance of our work, and the duty of seeking out and following the best method of doing that work, bearing in mind in all our teaching that no cord can draw so forcibly or bind so fast as *love* can do with a single thread.

"Keep working—'tis wiser
Than sitting aside,
And dreaming and sighing,
And waiting the tide.

"In life's earnest battle,
They only prevail
Who daily march onward
And never say fail.

"In life's rosy morning,
In manhood's firm pride,
Let this be the motto
Your footsteps to guide:—

"In storm and in sunshine,
Whatever assail,
We'll onward and conquer,
And never say fail."

Notices of Meetings.

KINGSLAND.

On the 3rd of February, the children of the Sunday and Evening School had their winter treat in the school-rooms, Cock and Castle Lane, Kingsland. There were about 260 children present, who partook of bread-and-butter, tea and cake. After tea an entertainment of an instructive as well as amusing character was given by Messrs. Moody and Beere.

On Friday, the 12th, the members of the Mothers' Meeting belonging to the schools were invited to a tea-meeting at the Kingsland Congregational Church School-room, under the auspices of the Ladies' Committee, which was conducted with their usual efficiency and order. Between twenty and thirty fathers and about eighty mothers were present, who enjoyed the tea, cake, &c., which were so liberally provided. The chair was taken by the Rev. De Kewer Williams.

The Chairman said it was a great privilege to be a mother, and each in the room should seek grace so as to bring up her children for God. The fathers should unite with the mothers in all things, in mind and will, avoiding anything like difference of opinion before their little ones. To all, and particularly to the fathers, it was a mercy God had given the Sabbath day, whereby the cares of hard work were set aside. Mr. Williams concluded by reading a letter from Mrs. Prime, who regretted being absent, but was present with them in spirit. He then said, although Mrs. Prime was personally unknown to him, he felt great esteem for her, and pleasure in being the medium of presenting to Mrs. Prime, on behalf of the mothers, a very handsome photographic album, which bore the following inscription:—

"Presented to Mrs. Prime by the Members of the Mothers' Meeting, Kingsland, Dalston, and Shacklewell Ragged School.—February 12th, 1864.

"This gift of love we would present,
With hearty thanks for kindness lent,
To one whose constant care has cheered,
And to us all her name endeared.
Though small the token, yet 'twill prove
Our gratitude and thankful love."

The Rev. J. S. Stanion dwelt on the duty of parents, remarking that his own early impressions had been produced by his father, who often read with him in the Book of Proverbs, whilst his mother aided in fixing those impressions on his mind. He loved little children, and thoroughly enjoyed a romp with them.

The Drum and Fife Band, composed of boys belonging to the school, now played "Should Auld Acquaintance be Forgot," and other well-known airs, led by Mr. G. Hoon, during which three large Christmas cakes, given by Mrs. Prime, were cut up and distributed to the parents present.

Mr. G. Hoon, superintendent of the school, then addressed the meeting. He was rejoiced to meet the parents at another New Year's meeting, and was glad of this opportunity again to show his love for the work in which he and many present were engaged. Their one desire was the happiness of the poor—the parents as well as their children. There were several ways of attaining this happiness by their own exertions; first, cleanliness, which was next to godliness. If the homes were kept clean, and the persons themselves and their children, there would be sure to follow tidiness and neatness. These, he hoped, would be attended with personal piety, without which no home could be happy, but with which would be a bright hope of heaven hereafter.

The Chairman next handed to each of the mothers who had infants under two years old a pretty frock, humorously remarking, when Mrs. Smith's name was called, that he never was at a meeting but Mrs. Smith was sure to be there. These frocks, twenty-seven in number, were presented by Miss Atkinson.

RAGGED SCHOOL UNION,

SECRETARY.—MR. JOSEPH G. GENT, 1, Exeter Hall, W.C.
COLLECTOR.—MR. WILLIAM A. BLAKE, 38, South Bank, N.W.
BANKERS.—MESSRS. BARCLAY, BEVAN, & CO., 54, Lombard Street.

General Fund.

	£	s.	d.
Agnew, Miss M.	2	2	0
A. H.	5	0	0
Alexander, Miss	1	0	0
Arbuthnot, G., Esq.	1	1	0
Armstrong, W., Esq.	3	3	0
Ashley, Hon. Wm.	1	1	0
Bailey, Rev. J.	1	1	0
Baiss, J., Esq.	1	1	0
Belhaven, Lady	2	0	0
Bellamy, A., Esq.	5	0	0
Bennett, Mrs.	0	4	4
Bingham, Miss	1	1	0
Bingham, Miss M.	1	1	0
Birthday, a Thank-offering for Mercies Received	1	1	0
Bliss, W., Esq.	1	1	0
Boobbyer, Mrs.	1	0	0
Boobbyer, Miss	1	0	0
Boobbyer, Miss	1	10	0
Boobbyer, Miss A.	1	0	0
Bracken, Mr.	0	10	0
Bridger, Master A.	1	15	0
Broke, Mrs.	1	0	0
Carpmael, Mrs. W.	1	1	0
Carpmael, Mr. A.	1	1	0
Carpmael, Mr. W., Jun.	1	1	0
Carter, Mrs. S.	1	0	0
Chambers, Miss	1	0	0
Chance, G., Esq.	1	1	0
Charrington, The Misses	1	0	0
Clarke, H., Esq.	5	0	0
Clement, Mrs.	0	10	0
Clowes, Mr. G. K.	0	10	6
Clarke, G., Esq.	5	5	0
Comyn, Mrs.	2	0	0
Cooke, Rev. T. F.	1	0	0
Cooper, Mrs. F.	1	1	0
Cooper, Miss A. M.	1	1	0
Cox, Miss, per—			
Cox, Lieut. H. W. H.	2	10	0
Cox, Mrs.	1	10	0
Cox, E. W., Esq.	0	10	0
Cox, Miss M. J.	0	2	6
Cox, A. F.	0	1	6
Cox, Miss S. L.	0	1	0
Cox, Miss J.	0	2	0
Cox, Miss L.	0	1	0
Mitchell, Miss E.	0	1	0
Paskin, Miss E.	0	1	0
Bockett, Mrs. D. S.	1	1	0
Bockett, D. S., Esq.	1	1	0
E. M. B.	0	1	0
Box	0	3	3
Creed, Mrs.	0	5	0
Crossley, legacy of the late Miss Elizabeth, per Richard Aiken, Esq., and Francis Marsh, Esq.	19	19	0
Daines, Mrs.	0	5	0
Dodgson, H. H., Esq.	1	1	0
Edgar, W., Esq.	1	1	0
Edmonds, Mrs. E.	1	0	0
Elliott, Hon. Mrs.	1	0	0
Ellis, S., Esq.	1	1	0
Ellis, W. S., Esq.	1	1	0
Fawkes, A. J., Esq.	1	1	6
F. F. B.	1	0	0
Fielder, Mrs.	1	1	6
Fielder, Miss	1	1	0
Fortescue, J. F., Esq.	1	1	0
Fowler, J. R., Esq.	1	0	0
Fraser, J. W., Esq.	1	1	0
Freere, J. H., Esq.	1	0	0
Frost, Miss	2	0	0
G.	1	0	0
Gillatt, Mr. C.	0	5	0
Godlee, R., Esq.	1	1	0
Grant, R., Esq.	1	0	0
Gregson, Mr. J. (sub.)	1	0	0
,, (don.)	0	9	6
Grenside, Misses, The	0	10	6
Gripper, F., Esq.	3	3	0
Haig, Mrs. J.	2	0	0
Habershon, E., Esq.	1	0	0
Hammond, Mr.	0	10	0
Hart, T., Esq.	0	10	0
Hartley, J., Esq.	1	1	0
Hawkins, J. A. F., Esq.	2	2	0
Hay, Mr.	0	5	0
Heath, Miss C. A.	10	0	0
Henderson, Mrs.	2	0	0
Hewitson, W. C., Esq.	25	0	0
Hill, Miss Julia	0	5	0
Hill, Miss, Exmouth	1	0	0
H. M., per Rev. J. M. B.	5	0	0
Hodgson, S. H., Esq.	5	5	0
Hofland, Mrs.	1	1	0
Hooper, G. N., Esq.	1	1	0
Holybourne, coll. at	1	7	0
Hughes, W., Esq.	1	1	0
Hume, Colonel	2	0	0
Jenniogs, E., Esq.	1	1	0
J. P.	1	1	0
J. R., coll. by	0	13	4
Kelsey, G., Esq.	1	1	0
Keysell, Miss S.	0	10	0
Kilburn, Mrs. B.	1	1	0
Lambert, Miss	5	0	0
Lanesborough, Earl of	2	0	0
Lawrence, Miss	1	0	0
Lindsay, Mrs. H.	1	0	0
Lingwood, Mr. R. M.	1	0	0
Littledale, Major	5	5	0
Livins, Mrs.	0	10	0
Locke, Mr. W.	1	0	0
Macdona, Mrs.	1	1	0
Mackenzie, Mrs.	1	1	0
Marshall, J., Esq.	5	5	0
Matthay, E., Esq.	1	1	0
Maude, Colonel	1	0	0
Maxwell, W. J., Esq.	2	2	0
Milton, Lady Selina	10	0	0
M. K.	0	2	6
Moss, Mr. W.	0	5	0
Mottley, Miss E.	1	0	0
Monteith, Lieut.-Col.	1	0	0
Morris, H., Esq.	10	0	0
M. S. D.	25	0	0
Mounstephen, Mr.	0	10	6
Nock, Miss	2	0	0
Officers of Brixton Prison, per Miss Moran	1	5	4
Phipps, C., Esq.	1	1	0
Phipps, Mrs.	1	1	0
Pitman, Mr. F.	1	1	0
Polhill, R. C., Esq.	0	10	0
Potter, E., Esq.	10	0	0
Ramsden, Mrs.	1	1	0
Rauch, R., Esq.	6	6	0
Reade, Mrs.	0	10	0
Rich, Sir H.	2	1	0
Roberts, Major Digby	1	0	0
Robertson, Mrs.	1	0	0
Robson, Mrs.	5	0	0
Rose, W., Esq.	3	0	0
Rumble, Mrs.	0	5	0
Scott, Miss Alice	1	0	0
Shute, Mrs. D.	1	0	0
Sim, J., Esq.	1	1	0
Slater, Miss	1	1	0
Small, John, Esq.	1	1	0
Smith, Rev. H. W.	2	2	0
Smithies, Mr. H. W.	1	1	0
Sperling, A., Esq.	1	0	0
Sowler, Miss	1	1	0
Sainton, T., Esq.	0	10	6
Stanley, C., Esq.	1	0	0
Sterry, C., Esq.	1	1	0
Sutton, Mrs.	1	11	0
Tabrum, L., Esq.	2	2	0
Thankoffering	0	5	0
Tucker, Mrs. F. A.	1	1	0
Tuffnell, C. E., Esq.	1	1	0
Toms, Miss	1	1	0
Viney, J., Esq.	0	10	6
Waldegrave, Hon. Misses E. and H.	1	0	0
Wallace, J. R., Esq.	2	0	0
Wallace, the Misses	4	0	0
Walton, J., Esq.	3	0	0
Ware, C. T., Esq.	5	0	0
Webster, Mrs., coll. by—			
Webster, Mrs.	1	11	0
Barroff, Mrs.	0	10	0
Barton, Rev. H.	0	10	0
Read, Mr.	0	10	0
Bultoner, The Misses	0	10	0
Bultoner, Mrs.	0	5	0
Read, Mrs.	0	5	0
Harris, Mrs. P.	0	5	0
Birch, Mr.	0	5	0
Westby, Hon. Mrs.	1	1	0
Whieldon, Rev. E.	10	0	0
Which-r, James, Esq.	2	0	0
Whichcote, Mrs. F.	1	0	0
White, Rev. A.	10	0	0
Williams, Mrs. M. J.	2	2	0
Winter, T., Esq.	5	0	0
Wynen, Mrs	0	10	6
Wynen, Mr. G. S.	0	10	6
Wynen, Mr. A.	0	5	0
Wynen, Mr. P.	0	2	6
Wynen, Miss	0	2	6
Wynen, Master A.	0	2	6

Emigration Fund.

	£	s.	d.
Boobyer, Miss L.	0	10	0

Refuge Fund.

	£	s.	d.
Whichcote, Mrs. F.	1	0	0

School Fund.

Spicer Street.

	£	s.	d.
Miss Lesser & Friends.	5	5	0

Wentworth Street.

	£	s.	d.
A Gentleman, per Earl of Shaftesbury	10	0	0

Field Lane.

	£	s.	d.
Creed, Mrs.	0	2	6
Carpmael, Mrs. W.	1	1	0
Whichcote, Mrs. F.	1	0	0

Dove Row.

	£	s.	d.
E. S.	0	5	0
Roberts, W. H.	2	2	0

Golden Lane.

	£	s.	d.
E. S.	0	5	0
Roberts, W. H., Esq	2	2	0

Maida Hill.

	£	s.	d.
Brown, Mrs. H.	1	4	6

Soho Refuge.

	£	s.	d.
Roberts, W. H., Esq.	1	1	0
Hyde, Lieut.-Col. J. V.	5	0	0

Grotto Passage.

	£	s.	d.
Whichcote, Mrs. F.	1	0	0

Snows Fields.

	£	s.	d.
Whichcote, Mrs. F.	1	0	0

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